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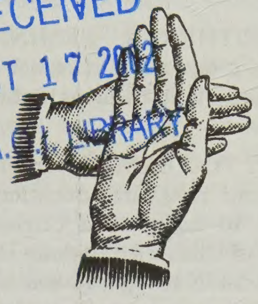
ORTHODOX CHRISTIAN MISSION CENTER

What comes to mind when you hear the word *missionary*? Do you envision St. Herman and St. Innocent bringing the Word of God to the people of Alaska? Or perhaps you imagine what it was like for missionary priests of the last century as they traveled from town to town to help newly-arrived immigrants start their own parishes? More than 200 years after the first missionary team was sent from Valaam Monastery to the Russian lands in Alaska, the work of Orthodox missionaries continues.

Orthodox Christian Mission Center, located in St. Augustine, Florida, is the official missionary organization of SCOBA, the Standing Conference of Canonical Orthodox Bishops in the Americas. During the 1960s, the Greek Orthodox Archdiocese became involved in missionary work. In 1985, under the direction of Executive Director Fr. Dimitios Couchell, (now Bishop Dimitios), the Archdiocese sent its first missionary to Africa. Since then, long-term missionaries have been sent to the following countries: Kenya, Uganda, Tanzania, Guatemala, Albania, Romania, Costa Rica, Ghana, and Korea. In 1995, OCMC came under the auspices of SCOBA.

OCMC recruits, trains, and sends missionaries to provide support to the Orthodox Church in countries around the world. Making a commitment of at least six months, missionaries are comprised of individuals, married couples, and families who use their skills and God-given talents to assist others. OCMC's present Executive Director, Fr. Martin Ritsi and his family, were formerly missionaries in Africa and Albania. At the present time, OCMC has approximately twenty missionaries in Albania, Romania, and Guatemala teaching in seminaries and working in hospitals, clinics, and orphanages. By

(Continued on Page 45 Col. 1)



MAY I HAVE YOUR BLESSING?

It is a venerable and pious custom among Orthodox Christians to ask a bishop or priest to give a blessing. You cup your hands in the form of a cross, and the bishop or priest blesses you with the Sign of the Cross. He then places his hand in yours, and you kiss his hand. By doing this, the cleric extends the Lord's blessing upon you.

In our lives, we often overlook the countless and potential blessings awaiting to be imparted on those whom we encounter. By nature of our Chrismation, we have been anointed and "set apart" as members of the *"royal priesthood"* of believers (1 Peter 2:5, 9). We give our blessings in the form of kindness and love. Often, we do so while others are totally unaware.

Saint Paul the Apostle said *"There are a variety of gifts, but the same Spirit; and there are a variety of services, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in everyone"* (1 Corinthians 12: 4-6). These "gifts" are blessings from God to you and must be shared with others for His glory. By using them you are the presence of Christ in the world and the instrument of His peace. They represent everything that is good, wholesome and holy. Through the grace of the Holy Spirit you become an active participant in the *"ministry of reconciliation"* (2 Corinthians 5:18).

Consider these possibilities: Perform simple acts of kindness; speak a

(Continued on Page 45 Col. 1)

THE MOTHER OF GOD

Although it is not one of the Twelve Great Holy Days, the Protection of the Mother of God, which is commemorated on October 1/14, has to be one of the best loved and observed Holy Days. Known as **Pokrov** in the Church Slavonic language, the Pro-Cathedral of the Metropolia (before it became the OCA) was dedicated to this day. The Orthodox people have great love for the Mother of God as can be seen by the number of ikons dedicated to her, and the number of references made to her in the Divine Services and the number of acafists, paraclists and other services composed to her and in her honor. Is it any wonder that the day dedicated to her Protection would be so loved and observed?

The event, which this day commemorates, may seem to be only an historical one. It may be difficult for us to find it relevant but it is the promise of her Protection, which we hold close to our hearts.

The Saracens besieged Constantinople. People panicked and fled to the Church of the Mother of God in Blachernae, where her mantle or veil was preserved. The people prayed throughout the night. St. Andrew, the Fool for Christ, saw a vision of the Mother of God. She went to the altar, where she knelt in prayer with tears flowing from her eyes. She stood, faced the people, removed her veil and stretched it over her arms holding them high as if protecting them. She then disappeared. St. Andrew interpreted the vision that the Mother of God had come to protect her people. Subsequently, the people were freed.

The commemoration of this event was put on the calendar to remind us of the Mother of God's constant protection whenever we prayerfully seek that protection, or that shelter. "...To Thee I come for shelter and salvation. O Mother of the Word deliver me from all troubles and afflictions."

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News CHRONOLOGY

OCTOBER 2002

DIED: Fr. W. Basil Stroyen (US Air Force, retired) on August 14 in Hunlock Creek, PA.

THE U.S. POSTAL SERVICE is being requested to honor Chiune Sugihara, an Orthodox Christian, who was a diplomat from Japan, serving Lithuania during World War II, and helped many persecuted people escape to freedom.

AN EXHIBIT OF FABERGE eggs will be shown until January in Las Vegas at the Bellagio Hotel gallery. Among the 200 objects seen for the first time in this country is the Moscow Kremlin Egg, which, when lighted, reveals a watercolor optical illusion of a cathedral, complete with chandeliers and praying people. The egg is a replica of the Uspenski Cathedral, where Russian Czars were crowned.

A RUSSIAN FESTIVAL will be sponsored by Holy Trinity Church in Baltimore, MD from Oct. 18 through 20 at 1723 E. Fairmount Ave. Food and wonderful entertainment. For info call: 410/276-6171.

HAND-KNITTED ITEMS FOR CHILDREN are being collected to send to needy children in Russia and Romania. School supplies and other items are needed. Monetary contributions to defray shipping costs would also be appreciated. Contact Barbara Nafranowicz at 903/232-2632 or bnafranowicz@comcast.net

MISS RUSSIA, Oxana Fedorova, was crowned Miss Universe in Puerto Rico in June.

PALESTIANS CHRISTIANS are caught in the middle of the Israel Palestian conflict. They are the silent minority marginalized by both the Muslim terrorists and the Jewish nationalists. These two groups make a lot of noise and get a lot of media attention while the Christians suffer.

THE LUTHERAN SEMINARY in Gettysburg has made it easier to apply for admission. It receives online registration.

IT'S NOT TOO EARLY to order materials for your religious education classes or home to help make Christmas/the Nativity of Christ a religious Holy Day. A 10 by 14 Nativity Advent Calendar has been prepared, which can be used by those on either calendar. There are windows for each day of Lent which when opened will reveal an ikon of the saint of the day. Send $10 plus $2 for postage to Icons Plus, 27 W. Judson Ave., Youngstown, OH 44507. Mention **The Orthodox Herald**. For several calendars, Russian ikons or other religious items contact the above address or call 330/782-1310.

THE ANTIOCHIAN VILLAGE, RR 1, Box 307, Bolivar, PA 15923 or phone 724/238-3677 has a full calendar of events many of them open to all Orthodox Christians. An Orthodox Institute for Church School and Youth Workers is set for October 10-13; a Conference for College Students from December 27-31; Winter Camps from January 17-20 and February 14-17, 2003. Call early.

THE SIXTH ANNUAL FALL PILGRIMAGE will be held Saturday, October 12 at Holy Myrrbearers Monastery, 144 Bert Washburn Rd., Otego, NY 13825-2265, phone 607/432-3179. Bishop Mercurius of the Moscow Patriarchate will officiate.

IF YOU ARE LOOKING FOR SOMEONE lost during the World War II, contact the Red Cross tracing project 410/784 764-5311. The service is free.

IF YOU ARE INTERESTED in learning about Eastern European roots, you may find information in Carpatho-Rus, PO Box 156, Allentown, NJ 08501. This biweekly is $20 a year and is printed in English and Galician/Lemko. Another source is The New Rusyn Times, 125 Westland Dr., Pittsburgh, PA 15217. This bi-monthly is printed in English.

IRELAND IS BEING INTRODUCED TO THE Divine Liturgy. The Russian Orthodox have started a parish in Ireland and now the Eastern Rite Catholics are also celebrating the Divine Liturgy on Sundays and Holy Days.

THE KAZAN CATHEDRAL in St. Petersburg, one of Russia's most famous historical landmarks, will be turned over to the Russian Orthodox Church by the Russian Federation. During the Soviet era, the cathedral housed a museum dedicated to the history of religion and atheism.

A COLLOQUIUM will be held Nov. 1-2 at Holy Trinity Monastery on "Philaret, Metropolitan of Moscow (17821867)". Presenters will be Robert Bird, Gregory Freeze, Vadim Liapunov, etc. For info Deacon Vladimir Tsurikov, Holy Trinity Seminary, PO Box 36, Jordanville, NY 13361; phone/fax 315-858-0945; e-mail: vtsurikov@hts.edu

FOR 36 YEARS, The Eastern Orthodox Foundation has provided a home for people who need temporary or permanent help to live a safe, peaceful life. The foundation has expanded to include a Conference Center and apartments for those who wish to live in a place close to a church and among their own. For info write: 422 East-Penn Run, Box 432, Indiana, PA 15701. Phone 724/349-4821. The residents of EOF are in need of craft supplies, music CDs and Cassettes, VCRs and lumber.

KUDOS to Robert John Klancko, a second generation Lemko, who has been elected to the Connecticut Academy of Arts and Sciences, whose headquarters are at Yale University. His vocation is engineering, his avocation is the study of the history, theology and polity of the Orthodox Church with particular emphasis on the Galician/Lemko Russian communities. Phone 203/393-2978.

EMPRESS MARIA FEDORIVNA, the wife of Emperor Alexander III and the mother of Tsar Nicholas LL II, will be reburied in September 2003 in SS Peter and Paul Cathedral in St. Petersburg, where many members of the royal family including her husband and son are interred. Born in 1847 in Copenhagen, Princess Dagmar (Empress Maria Fedorovna) fled Russia in 1918 to Denmark, where she died in 1928. Her tomb was in the crypt of a church near Copenhagen.

"I have fought the good fight, I have finished the race, I have kept the faith...the Lord stood with me and strengthened me, so that the message might be preached fully through me." 2 Timothy 4:7,17



Very Reverend W. Basil Stroyen, Ph.D.

Born: April 24, 1925
Fallen Asleep: August 14, 2002

"A Christian ending to our life: painless, blameless, and peaceful; And a good defense before the dread judgment seat of Christ, Let us ask of the Lord."

"Grant it, O Lord."

Memory Eternal and Eternal Rest

EULOGY FOR FATHER BASIL STROYEN

"A Priest For All Seasons"

Nearly six decades ago, a young man heard the same call of Our Lord that St. Peter heard following the Resurrection: *"Do you love Me? ... Then feed My sheep."* (John 20:17). He felt the love of the Lord, he answered His call; he studied at and graduated from the Seminary, was ordained to the Diaconate and the Priesthood, and began his service to the People of God ... feeding them the Word of God and the Bread of Life. That career of service of more than half-a-century was a distinguished one. It ended this past Wednesday, when the Lord called Father Basil Stroyen from his labors and this life.

How do you measure the stature of a priest? By the stripes of his service. The Scripture tells us that the High Priest, Our Lord God and Saviour Jesus Christ said, *"The Son of Man came not to be served but to serve, and to give His life as a ransom for many."* (Mark 10:45) Can it be any different for those who serve Him and His holy altar?

As he approached the Priesthood and throughout his career, no challenge obstructed Fr. Basil. It is as if he heard the words of St. Gregory the Theologian across the centuries and made them his mantra: *"Do not fear that the burden of the priesthood is above your strength. Supposing that you were alone to bear the load, it still would not be too heavy but quite bearable. But it is the Lord Himself Who carries it together with you, for, just as the Psalmist tells us, 'Cast your burden unto the Lord, and He will make good for it'."* (Psalm 54:23).

Father Basil served the Lord in many ways. He served a grateful nation as a chaplain to men who were willing to lay down their life for his country and the cause of freedom in the armed forces. He served the Orthodox Church in America as a parish priest – teaching and praying, confessing and communing, baptizing and marrying, anointing and burying thousands of faithful, entrusted to his spiritual care in his various parish assignments. He served the Church in the world by his research and doctoral dissertation on the Church in Russia, at a time when Soviet communism had blackened the name of our people and our faith in this land. He served St. Tikhon's Seminary as a professor and a Dean and an alumnus-benefactor. He served hundreds of thousands of Orthodox and non-Orthodox readers as Editor of the widely-read and popularly-acclaimed publication *The Orthodox Herald.*

He was a "priest for all seasons." What do I mean? For so many fellow clergymen, whether they be his classmates – Fr. Soroka, Fr. Gavrusik, Fr. Ressetar, Fr. Bohush or Fr. Nehrebecki ... or priests my age ... or recent graduates of the Seminary ... Fr. Basil had their respect, their confidence, their trust. He was an advisor to several Bishops over the many years, including his beloved Metropolitan HERMAN, whose election he prophesied and rejoiced in greatly. He was a champion of our people in education, in the community and in the publishing world.

And for those of us here at St. Tikhon's ... it is a matter of record ... that in the darkest hours of our school's history, when it appeared that the doors of his hallowed Seminary would have to be closed, it was Fr. Basil who stood up to the task and came to save his *alma mater*. So many have been touched by his service, by his labors, by his love.

I myself was privileged to have been treated like a son by Fr. Basil. When I was working on my doctorate, he was constantly encouraging me, offering me guidance, even financial support. When I was considering my move to the OCA, he was a prophet of welcome. And when I was finally going through the transition, he was the one who constantly reassured me that I had made the right choice. Once a week, almost every week, we spoke on the phone – mentor and student. I will miss those weekly chances to learn from a "priest for all seasons." And I know that I am not alone ... there are many priests out in the trenches who gained knowledge and encouragement, strength and many times support ... from Fr. Basil.

We would be remiss if we did not mention Fr. Basil's other vocation – his marriage to Matushka Nina, whom he loved so dearly. For nearly six decades they shared the Mystery of Holy Matrimony ... the good times, the struggles; the blessings, the sorrows. They were more than husband and wife – they were a "team" *par excellence.* Not only were they housemates and helpmates, but they were Batushka and Matushka, the Father and Mother of the parish communities they served ... the Editor and Co-Editor of *The Orthodox Herald,* that they founded and co-wrote and co-published. So much of their life was intertwined – with their love for each other ... just as it should be according to the teaching of our Holy Church on the Sacrament of Marriage. An example for every generation – for all seasons!

Father Basil was a man of deep faith; therefore, he had little fear. He faced military service, parish councils,

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EULOGY FOR FATHER BASIL STROYEN

communist atrocities, the ravages of depression, and most recently sickness and suffering – and death itself. We pray for a "Christian ending to our life, painless and blameless and peaceful." Fr. Basil was blessed to experience that. The day before his repose, he said to someone on the phone, "Fr. Kudrikoff is calling me." That was Fr. Dimitry, his classmate of 1946, who had already reposed. As his health deteriorated and his condition weakened, Fr. Basil was unafraid. He was prepared – for the journey to eternity. And on the Vigil of the Dormition of the Most Holy Mother of God ... in his own home, with his dear wife ... in his favorite chair ... Fr. Basil simply and quietly closed his eyes to this world for the last time ... and then opened them to the Lord Who awaits us all.

The distinguished career of a "priest for all seasons" has ended after half-a-century. A team of Father and Matushka has been separated for the first time in six decades. Senior priests, young priests, bishops and faithful alike, will not hear the wisdom of his sage advice any longer. But his legacy lives on. *The Orthodox Herald* will continue. And we are its beneficiaries. Thanks be to God for the blessing of Fr. basil in our midst. May his soul rest in the company of the saints. And may his memory be eternal!

– Fr. Michael G. Dahulich

The Very Rev. W. Basil Stroyen

Aug. 14, 2002

The Very Rev. W. Basil Stroyen, 77, of Hunlock Creek, died Wednesday at home.

Born April 24, 1925, in Frackville, he was a son of the late Very Rev. Basil M. and Matushka Anna (Smuzanitza) Stroyen. He graduated from St. Tikhon's Orthodox Theological Seminary and held a doctorate from Syracuse University. His thesis was published by Catholic University Press. He retired from the U.S. Air Force after 25 years as first chaplain of the Eastern Orthodox faith. He had been active during the Korean and Vietnam wars. He was ordained to the Holy Priesthood in 1946 and was an Orthodox Church parish priest and dean of St. Tikhon's. He founded and was editor for the past 50 years of The Orthodox Herald, an international monthly publication. During the last few years, he participated in a national telephone counseling ministry.

He was preceded in death by his sisters, Anna Komyati and Marie Pervezniak, and brother, George.

Surviving are his wife of 56 years, Matushka Nina (Bohush) Stroyen.



Priest's Burial Service and Hierarchical Divine Liturgy with Requiem Services were held Saturday at St. Tikhon's Orthodox Monastery Church, South Canaan. His Beatitude Metropolitan Herman and the Clergy of Eastern Pennsylvania officiated. Military honors were conducted by McGuire Air Force Base. Interment was in St. Tikhon's Orthodox Cemetery.

Memorial donations may be made to St. Tikhon's Library Building Fund, in care of Attorney Basil G. Russin, 1575 Wyoming Ave., Forty Fort, 18704.

Arrangements were by the Simon S. Russin Funeral Home Inc., Plains Township.

ADDENDUM

Upon ordination in June 1946, Fr. Basil was assigned to Moundsville, WV and Bellaire, OH with orders to service the needs of the faithful in Robins, OH. His subsequent assignments were to parishes in Rahway, NJ, Mayfield, PA, Dallas, PA, Syracuse, NY and Lansford, PA. He founded the first Orthodox parish in Honolulu, HI.

He saw the need for explaining the Orthodox faith in the English language. He promoted and organized Sunday Schools, a church bulletin which he ran off on a mimeo machine, added an English Obednitsa to an already full Sunday morning schedule, and founded **The Orthodox Herald**. Although, he saw the need for English, he lamented the complete elimination of Church Slavonic.

He believed that education was necessary for "our" people to advance. He encouraged, mentored and financed many in their quest. He taught by example. Following graduation from St. Tikhon's Seminary, he earned a bachelor's degree from Rutgers University, a master's from the University of Illinois and a doctorate from Syracuse University. He did not stop here, he did postgraduate work in the field of gerontology. He was the first graduate of St. Tikhon's to earn a PhD.

He was an active member of the Metropolia Commission on the Resettlement of Displaced Persons taking over 75 people into his home, helping them in many ways to adjust to life in the U.S.

He taught for the University of Maryland, the University of Scranton and was a counselor at Lackawanna Community College.

Although of Carpatho-Russian heritage, he perfected his Russian to native born proficiency and used both languages in his life in the Church and for his country. He was an analyst on a Yale Research Project and following retirement from the military he worked for a branch of the U.S. Government interviewing refugees from the Soviet Union. He used his knowledge to translate and research articles for **The Orthodox Herald**. His translation in his book of the Church Laws in the Soviet Union were used as a definite translation in an Israel Court of Law in cases concerning church property.

In all his endeavors, his Orthodox faith was foremost in his mind and heart. He encountered many obstacles in both his military and church life for his tenacious outlook. His church was his life and his hobby. Everything he did was related to it.

He was a Type A person; but in the last few years of his life when his strength was ebbing, he turned to a life of solitude and spent most of his hours praying, meditating and reflecting. He was preparing himself to meet his Maker. "Blessed is he whom Thou has chosen and taken, O Lord."

(Continued from front page)
ORTHODOX CHRISTIAN MISSION CENTER

the year 2010, its goal is to have 100 long-term missionaries throughout the world.

Missionaries are just one part of the work of OCMC. Mission Teams are made up of small groups of people who spend 3-5 weeks during the summer providing assistance for specific projects for needy Orthodox communities around the world. Such projects may include working in a medical clinic, construction or restoration of churches and/or schools, and teaching and sharing of one's Faith.

In 2002, Mission Teams were sent to Alaska, Albania, Guatemala, India, Kenya, Romania, and Tanzania. Different skills were needed for each team. For example, in Kenya one team constructed a school while another was made up of medical personnel for an outreach team. In Alaska, the group taught Vacation Bible School and held religious seminars and retreats in remote villages. This year, the first Youth Mission Team included adults and young people ages 14-18 who traveled to Romania to participate in a youth camp. This program has greatly expanded since its start in 1987 when the first mission team was sent to Kenya to build a stone church.

Support A Mission Priest (SAMP) is another program of OCMC that offers monthly financial support to priests serving in areas of extreme poverty around the world. In 2001, SAMP provided assistance to 229 priests and their families in 11 countries in Africa and Asia. It is interesting to note that $600 per year can support most priests in these countries.

Poverty, hunger, and disease are daily problems in many countries around the world. The Agape Canister Program uses funds collected to provide medical care, agricultural development, food, clothing, and education to those in need. In 2001, over twenty programs, which included orphanages and medical clinics, benefited from the Agape Canister Program. To participate, businesses place a canister near their cash register and send in the money collected each month. This is also a good project for Church Schools and Sunday coffee hours, for it provides a regular reminder of our role as Orthodox Christians to help others.

Much has changed since those first missionaries traveled for a year by land and sea to reach their destination, but Jesus Christ's command to us is still the same: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..." (Matthew 28:19) Today, we can all help to spread the Word of God through our prayers, donations, and, for some, by answering the call to become missionaries.

Margaret Pysarchyk

(Continued from front page)
MAY I HAVE YOUR BLESSING?

gracious word or pray about someone or a situation; care for an ailing parent or neighbor; contribute to a charitable cause; show a smile or extend a warm handshake to someone, even to those whom we dislike; visit the sick or imprisoned; be a positive role model for youth; write a letter to a long lost friend; strengthen a friendship; forgive those who have wronged you; bless those who curse you; console the grieving; uncover and share your talents; participate in holy conversation and group Bible studies; share your thoughts with others about the power of God. The potential is endless.

Choose to be a blessing in someone's life today. May I have your blessing?

Raymond J. Mastroberte
Iconographer

BABA'S WISDOM

When I asked Baba why she loved the Mother of God so much she would tell me this story. I never tired hearing it.

"One day, Our Lord was sitting at the gates of heaven on His Judgment Seat. He decided that He needed a day off, so He called St. Peter and asked him to cover for Him. Our Lord gave St. Peter a list of names of those He expected and after each name he had noted the eternal destination of the person coming. St. Peter said that he understood the directions and he took over the job. When Our Lord returned at the gates later in the day, He asked St. Peter how things had gone. St. Peter assured Him that everything had gone very well. But when Our Lord took a look around, He noticed someone who was not destined for heaven on the list He had given St. Peter. He figured St. Peter had made a mistake. But as He looked further, He saw more and more people who were not supposed to be admitted to heaven. So Our Lord asked St. Peter for an explanation. St. Peter said: 'Every so often when I told someone that they could not be admitted, they would go to the side door and Your Mother would let them in.'"

Baba's devotion to The Mother of God might seem naive to many, but Baba knew that she needed help to get into heaven as we all do. She would say: "When you want something important, you ask your friends to pray for and with you. Well, I figure the best person to pray with and for me would be Jesus' Mother."

THE SAME PROBLEM

How distressed I am when I bring to mind that so many people go to festivals that if one looks over the crowd it resembles a broad expanse of the sea. Now, on the Holy Day there are so few gathered here in the Church. Where are the others? I look for them and I grieve when I note that so many of them are perishing and how large a part of the Body of Christ is like a dead and motionless carcass!

They make the summer season their excuse.

I hear them saying: "The heat is excessive or the sun is too strong or we can't stand the heat or we can't stand being confined." Such excuses are foolish and without basis. When you have spiritual wells and rivers, should you be afraid of material heat? How is it that you do not suffocate and find the heat an excuse for not going to the market where there is much turmoil and crowding and scorching wind?

It is obvious that these are just silly excuses and are brought about by indolence and disinterest, destitute of the grace of the Holy Spirit.

Written by St. John Chrysostom
about 2000 years ago.

WHY AN APOLOGY

St. Justin, who lived from about 100 to 165, was a convert to Christianity. He wrote several Apologies. One of them was the "Eucharist in Apology 1." What in the world is an Apology? Today we think of an apology as asking pardon for an offense. With this understanding of the word we may well wonder what St. Justin was apologizing for. But Apology used here means defending the Christian faith by writing works against paganism and its heresies, which prevailed in the early years of Christianity, using logical thought.

He studied one philosophical system after another, after studying Platonism he became a Christian. He was 33. He remained a layman and believing that "It is our duty to make the teaching known," he traveled from place to place proclaiming the gospel. Two of his writings have survived. The Apologies set forth the moral values of Christianity while the second the Dialogue was directed to the Jewish Trypho. These writings are valuable as they give information about the early Christian practices. He was beheaded after he refused to sacrifice to the gods saying: "No right-minded man forsakes truth for falsehood ... do with us (five men and a woman were martyred with him) as you will. We are Christians, and we cannot sacrifice to idols."

Here is an excerpt from Apology 1:67:

And on the day which is called Sunday, all who live in the cities or in the country gather together in one place and the memoirs of the apostles and the writings of the prophets are read as long as time permits. Then the reader concludes, and the president verbally instructs and exhorts us to the imitation of these excellent things, then we all rise together and offer up our prayers; and as I said before when we have ended our prayer, bread is brought and wine and water; and the president in like manner offers up prayers and thanksgivings according to his ability and the people give their assent by saying 'Amen'; and there is a distribution and a partaking by everyone of the Eucharist and to those who are absent a portion is brought by the deacons. And those who are well-to-do and willing give as they choose, each as he himself purposes; the collection is then deposited with the president who supports orphans, widows, those who are in want owing to sickness or any other cause, those who are in prison and strangers who are on a journey and in a word takes care of all who are in need. But Sunday is the day on which we hold our common assembly because it is the first day on which God, when He changed darkness and matter, made the world, and Jesus Christ our Savior on the same day rose from the dead.

PRESS FUND

With your encouragement we plan to keep publishing. Thank You/Spasebo:

John and Linda Deak, Irene Allen, Peter Letko, Anne Dorozynski, Ethel Watlock, Angelyn Mitchell, Paul Laskovich, Catherine Shaffchick, Anonymous, Ethel Watlock, Tom Swift, Lazarus, Marie and Joseph Kiehl, Constantina Morgan, Thomas Remchick.

Given for health of Olga, Emil, Emil and Clara. James and Lisa Rhenish in memory of his brother John M. Rhenish. Olga and Steve Powlishin in memory of Fr. Basil Stroyen. Evelyn Bekish in memory of husband Harry, Dorothy and Alex Pawlikowsky, brother and sister.

God's Love...

INCLUSIVE LOVE

During the war a man died and his two friends desperately wanted to give him a decent burial. They found a cemetery in a nearby village. It happened to be a Roman Catholic cemetery and the dead man had been a Protestant. When the two friends found the priest in charge of the burial grounds, they asked permission to bury their friend, but the priest refused because the man had not been a Catholic. When the priest saw their disappointment, he said that they could bury their friend outside the fence. This was done. Later, they returned and tried to visit the grave but couldn't find it. Their search led them back to the priest and, of course, they asked him what had happened to the grave. The priest told them that during the night he was unable to sleep because he made them bury their friend outside the fence. So he got up and moved the fence to include the dead soldier. In Christ, God has "moved the fence" to include the undeserving.

Whatever

Services at the Church are not performances which we simply watch as spectators.

As the years have passed, it has become more challenging for religious education classes to maintain church and church school attendance on Sunday mornings. Hockey, soccer, football, basketball, dance competitions, part-time jobs and so many other extra activities keep our children from participation in Sunday morning church activities. Oftentimes sleep deprivation is the culprit that holds our children and their family's back.

Interesting to hear that some have placed the icon of the Mother of God "Multiplier of Bread" or "Who Ripens Grain" in a sheltered place near their garden. This ikon was discussed in the October 2000 issue.

Axios is a Greek word which means: "worthy." It is proclaimed three times during the time of ordination to signify the worthiness of the person chosen to be a priest or bishop. Ordination in the Orthodox Church requires not only the "laying on of hands" but also the consent of the entire church of people.

God saved us from communism, but Satan delivered us to materialism.

Many of us would like to do great things in our lives; whereas, all that God requires of us is that we do the best we can, where we are, with what we have. He asks not success but faithfulness.

A person who "communes with nature" on Sunday may be just as religious as the one who attends church, but it is not usually so; just as a person may become well educated without going to school, but it is not likely that he will.

The rules governing every aspect of the Church services and how they should be celebrated throughout the year are contained in a book which is called a Typikon. It was originally compiled in 532 and revised in 638 and 749 in Jerusalem. This is known as the Jerusalem Typikon and is used in most Orthodox Churches from the Slavonic tradition which includes the Orthodox Church in America and the Russian Orthodox Church in Russia, as well as older Greek monasteries on Mt. Athos, Patmos, etc. However, most churches coming from the Greek tradition use another Typikon which was prepared in Constantinople in 1888. This is the reason why there are noticeable differences in some practices in the Sacraments of Baptism, Marriage, in the Holy Week Services and in other services in these churches.

CLEAN WINDOWS

On the Sunday closest to the date October 11/24, the Church celebrates the memory of the Fathers of the Seventh Ecumenical Council, which was held in 787 in Nicea (today in Turkey). This was the council that formulated the doctrine of the veneration of Icons.

In their zeal to avoid idolatry, the opponents of Icon veneration neglected a crucial part of the Gospel. They failed to realize that the Incarnation of the Divine Logos, God the Son, the Second Person of the Trinity, changed forever the way humans may view matter and time. When God the Son became the human Jesus of Nazareth (without ever ceasing to be God the Son), He entered into matter and time. These were forever changed by that entry. Matter and time were no longer separate entities from God. God had entered them – He had incorporated them into Himself through the historical person – Jesus.

From that time on, matter and time became Spirit-bearing. To say we cannot honour matter that, in space/time, has become consecrated in the form of an Icon, is to say that God did not really incarnate – He only appeared to; the reality is not what it appears to be. But we do **not** say that. We truly believe in the Incarnation. We truly believe that space, time and matter have been altered by Jesus' entry into them. Hence we venerate Icons and believe that the honour we show them passes on to the One or Ones they represent (and honour to holy beings is honour to the Author of Holiness, God Himself).

Not only do we venerate Icons – we also consider every human being to **be** an Icon, that is a likeness of God Who is our Creator and our Sanctifier. That means ourselves, too! When we look at the face peering at us from the mirror, we are aware that we are looking at a living Icon. The proper attitude to this revelation is humility, gratitude and alertness to the process of the unfolding of the glory of this Icon.

Icons are said to be windows which make it possible for us to gaze at the unseen world of the eternity and the Spirit. But everyone's window needs cleaning! No matter who we are, no matter how dedicated to the Church – or to the sort of "honesty and sincerity" which says "I don't need the Church to be a good person" – there is still a lot in us that needs working on.

One of the aims of prayer – alone or in a community such as the parish – is to clean off the impurities that have attached themselves to us because of our wrong thoughts, words and actions – as well as the absence of good thoughts, words and actions. We pray and clean the windows of our soul. We worship, and thus clean the Icons that **we are** making it possible for the Divine Likeness to shine through to strengthen and energize ourselves and to help heal the brokenness of the world we live in. And we dedicate ourselves to serve God and our fellow humans by good works and by penitent activity for any wrong we may have done others – knowingly or unknowingly.

Fr. Ihor Kutash, Ph.D.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Slava Isusu hristu from our house to yours.

Ohne call me Druha Hanya. Yah geew'ka vashho bratha Mike. Me cousin, Hanya, long time peesha doh vas ee ohna dala me vash address. Ohna ee yah budem peesatee vam.

Yah sobee to sitting a dumam – you know teper everywhere you go in Amerikee you hear "fixed income." Yah sobee tinkyuyu shto not so different yah beela na fixed income all my life a moya krayanka, Liz kazeh, mee too, ali teper fixed income ma nice ring. Me stari worked in a factory a payda beela every two weeks. Noh it wasn't fashionable yet to be nah fixed income ee yah neznala yak handling tot situation.

Noh teper yah smarter. Fixed income yah nashlah dobree word. Taka nice lady came to my door and tried to sell me magazines. Yah kazhu, I'm sorry, yah nah fixed income. Ah ona kaze, I'm so sorry. Have a nice day. See before, I would have had to buy the magazines. Boh yah couldn't say – yah can't afford it. So I would buy and got stuck for something I couldn't afford and didn't read anyway. Teper yah get apology for bothering me boh yah na fixed income.

Yah kazhu this much za nash government. Ohnee takee smart. Dale name fixed income, takee novee term, ee shitko is Okay.

Z'Bohom,
Druha Hanya



Have you looked in a cookbook lately to make soup? Most of them call for cans of either chicken or beef broth. How did our elders make nourishing soup without these? They made what they called zapraska or roux. This is flour browned carefully in some oil. I give you an example – a cabbage and potato soup recipe from the Narodne Muzeum in Slovakia.

CABBAGE AND POTATO SOUP

1/2 head cabbage
1 1/2 quarts water
salt, bay leaf
4 to 5 potatoes
1 Tbls. oil or lard
1 medium onion
2 Tbls. flour
paprika

Cut cabbage coarsely. Add to salted water. Add bay leaf. Cook while peeling potatoes which you will cube. Add to cabbage and cook until tender. Saute chopped onion in oil until almost transparent. Add flour and cook over low heat, stirring constantly, until it starts browning. Remove from heat. Add paprika according to taste and color. Mix. Add water or some cabbage soup liquid into flour (zaprashka/roux) mixture and stir constantly until gravy consistency. Add to soup and cook 5 minutes longer.

COMMENTS:

These ingredients can be adjusted. May add a tomato or some fresh dill.

* * * * * *

Saints Faith, Hope and Love were only 12, 10, and 9 years old when they were tortured and then beheaded. Their mother Sophia died while praying at their graves.

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WINTER'S GRACE

Mrs. Grumpty complained bitterly because her friends seemed to avoid her and she couldn't understand why. If only she could have heard a recording of her own voice, she would have known the reason for her unpopularity. She always talked about her complaints, aches and pains in a whining voice, and insisted on relating details about her stay in a hospital.

If you want to keep friends, one way is not to be a good grumbler. Most people have enough troubles of their own and don't need to continually hear all of yours.

Mrs. Grumpty insists upon giving you a recital of her five surgeries. She never expresses happiness and joy for her current good health or her wonderful recovery, but she always goes back to her days of suffering. She seems to "enjoy" poor health.

Don't be a Mrs. Grumpty or for that matter a Mr. Grumpty, as someone said: "Fix your eyes on the doughnut not on the hole." Share your joys with others and leave your troubles with the Lord.

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Home Bible Reading Schedule

OCTOBER 2002

1	Luke 6:37-45	17	Luke 9:49-56
2	Luke 6:46-7:1	18	Luke 10:16-21
3	Luke 7:17-30	19	Luke 7:2-10
4	Luke 7:31-35	**20**	**Luke 16:19-31**
5	Luke 5:27-32	21	Luke 10:22-24
6	**Luke 7:11-16**	22	Luke 11:1-10
7	Luke 7:36-50	23	Luke 11:9-13
8	Luke 8:1-3	24	Luke 11:14-23
9	Luke 8:25-25	25	Luke 11:23-26
10	Luke 9:7-11	26	Luke 8:16-21
11	Luke 9:12-18	**27**	**Luke 8:26-39**
12	Luke 6:1-10	28	Luke 11:29-33
13	**Luke 8:5-15**	29	Luke 11:34-41
14	Luke 9:18-22	30	Luke 11:42-46
15	Luke 9:23-27	31	Luke 11:17-12:1
16	Luke 9:44-50		

BIBLE STUDY

The reading schedule for October 14, Luke 9:23-27 is one of the shortest readings of the year and it is one of the most widely quoted. Jesus is preparing his disciples for His Passion and speaks of bearing the Cross. Only eight days later He takes some of them up on the mountain to pray and here they witnessed His Transfiguration. In Luke 9:23 we read His words: "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow me."

We note that He said deny yourself. This verse can be broken down into three parts. In the statement: "If anyone desires to come after Me," the word desires indicates that this is for sincere disciples only. In the phrase "let him deny himself," the words let and deny himself imply a willingness to renounce one's selfish will and ways. And in the statement "take up his cross daily," the word daily emphasizes a continual dying to self-will.

It's easier to give things than to give ourselves. Yet Jesus gave Himself, and so must we. To those who deny themselves in obedient service, He has promised, "Whoever loses his life for My sake will save it."

And to His question, "What profit is it to a man if he gains the whole world, and is himself destroyed?" we are called to answer, "There is no profit!" Perhaps it will make it easier to understand this passage if we ponder on these words: BY LIVING FOR OURSELVES WE DIE; BY DYING TO OURSELVES WE LIVE.

BIBLE QUIZ

1. In what book of the Bible does it tell about God giving names to all of the stars?

2. Who had the first navy mentioned in the Bible?

3. What color did the virtuous woman in the book of Proverbs use to clothe her whole family?

4. Who was the person in the New Testament who was the "voice crying in the wilderness?

5. Who heard a voice telling him to "write down what you see?"

6. Which gospel tells us about Rachel crying for her children?

7. To whom did Jesus say: "Thou gavest me a kiss."?

ANSWERS:
1. Psalms 147:4
2. King Solomon (1 Kings 9:26)
3. Scarlet (Proverbs 31:21)
4. John the Baptist (Mark 1:3)
5. John (Revelation 1:10)
6. Matthew 2:18
7. Simon the Pharisee (7:44,45)